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ABSTRACT

The purpose of this paper is to refocus and expand the notion of the integration of reading, particularly literature, and social studies. The premise is that reading as a tool of inquiry can be used in the social studies classroom to develop students' abilities to inquire about social issues in the social studies. Inquiry is interpreted to include the gathering of information about a problem, analysis and clarifying of personal values as they relate to a problem, reflecting upon various solutions to the problem, and selecting/applying the most promising solution. The argument is made that literature and social studies should be used together more frequently because they exhibit many similarities with regard to nature and objectives--i.e., they both reflect values, help the reader/student learn about him/herself, and provide insights into the world. Specific ways in which reading can be used to promote social studies inquiry include providing students an opportunity to link their reading experiences with their lives and their worlds, fostering construction of meaning by students, and providing for feedback or use of understandings gained from reading rather than assuming that all comprehension occurs only while looking at the words on a page. A model is presented which relates social studies issues (for example, freedom vs. control, tradition vs. change, ethical vs. rational) to literary topics and carries students through an inquiry process. The conclusion is that reading literature related to a social studies issue can facilitate the inquiry process which culminates in the students' understanding of how to act in specific instances related to the issue. (DB)

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READING LITERATURE AS SOCIAL INQUIRY

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While general notions of the integration of reading and social studies have been discussed often in the past (generally referred to as reading in the content area), we believe that this notion of integration should be refocused and expanded. The idea of bringing reading to the content area of social studies assumes that reading is, in itself, a content area and that the chemistry between the two content areas of reading and social studies is the chemistry between two equals. Such is not the case. Reading is a tool of inquiry. Social studies is an area of inquiry. As a tool, reading is dormant and quite useless until it is given an area to work upon. Notions that reading is, by itself, a content area are ill-founded and only functional to a point. A similar analysis can be made between a microscope maker and a scientist or a violin maker and a musician. In the first case the mircoscope maker is a craftsman and the scientist is an inquirer. In the second case the violin maker is also a craftsman and the musician is an artist. The microscope builder and the violin maker can be no more than craftsman, although they can be master craftsman, while the scientist and the musician have another type of interest altogether.

This difference is not to lower the status or to trivialize the work of the craftsman, the tool builder. Inquiry can be enhanced or inquiry can be retarded in relationship to the nature and the power of the tools for inquiry that are available for use. However, we mean to make the distinction between reading and social studies clear. A person who is an "expert" in reading is a craftsman who perfects the tool. A person who is an "expert" in social studies or in literature is an inquirer who uses the tool.

While we are going to speak of reading in this paper, we are going to speak of it as a tool and only as a tool. Reading is a tool that is extremely useful to inquiry, however, and we mean to show this usefulness. The areas of inquiry that we are going to juxtapose are social studies and literature. Both areas have a content, and both contents are similar in many important ways. We propose to outline the similarities and suggest how, specifically at the secondary school level, the two inquiries can merge in a study of value issues. Our intentions are to examine the basic nature of social studies, to examine the basic nature of literature, and to show how literature can play a major focus for inquiry in secondary level social studies. By using literature specifically, we submit that an appropriate environment can be created in a classroom for developing students' abilities to inquire.

The Nature of Social Studies

While some very different views of social studies exist in the field, there is a wide agreement that the major goal of a social studies program is to develop good citizens. Engle (1971) states that the sanctioning of social studies and the connection of social studies to the goal of citizenship education was a significant result of Charles A. Beard's report of the Commission on the Social Studies in 1932. Since that time, good citizenship has been defined in a multiplicity of ways. However, no matter how it is defined, it seems obvious that to be a good citizen involves, at least, an understanding of one's culture and society and a personal examination of

how the individual interacts with that culture and society. More profoundly, this task involves seeking one's identity, trying to make sense of oneself and one's world, and looking for meaning in life. To answer these questions, the individual must discover (1) what the knowledges, beliefs, and values of one's social group are, (2) what one's own knowledges, beliefs, and values are, and (3) how those two sets of knowledges, beliefs, and values compare with each other. In addition, since our society is a democratic system, it follows that good citizens within this system are committed to and are able to actively participate in seeking solutions to and making decisions about personal and social problems. In a democratic system, the political participation of the individual is assumed.

Central to social studies is the process of making decisions about personal and social problems. This process involves a number of activities, among which are (1) the gathering of information about a problem, sometimes in a narrow sense called inquiry, and (2) the analysis and clarifying of one's own values as they relate to a problem. The clarification of personal values is the more powerful of the two activities mentioned since any information we have at our disposal relating to a problem is weighed or colored in the light of our personal values. Humans cannot avoid "contamination" of data with personal values. The question whether data exists at all, outside the experience of the seer, has been argued often. A good example of this situation would be two investors in the same financial situation and with the same information about a range of possible investments who make different decisions about how to invest their money because they hold different values related to the risk or the safety of investing.

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In short, the data for decision-making include everything one knows about a problem or issue and one's personal reflections on that problem. In simple terms, decision-making involves (1) what one knows and (2) how one feels about what he or she knows. Banks (1977) illustrates the two roots of decision making (knowledge and values) in the chart in Figure 1. Metcalfe and Hunt (1968) explain that this process not only leads to a decision but actually serves to construct our knowledge and intelligence as we survey our background and the present environment for appropriate resources to bring to bear on a problem.

Figure 1

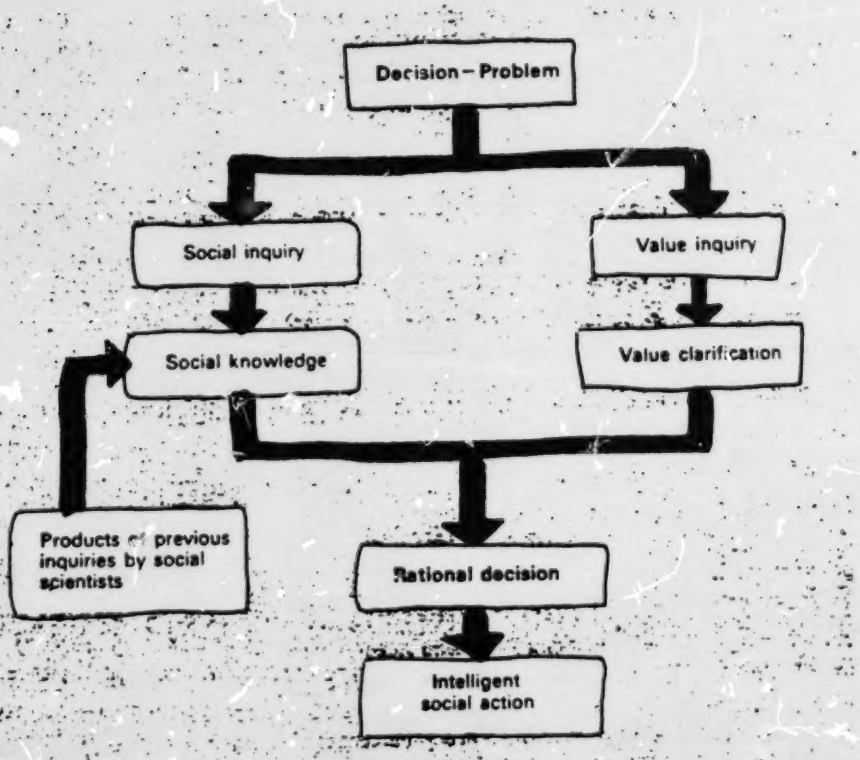


Fig. 1 A social studies curriculum focused on social inquiry, valuing, decision-making, and intelligent social action.

Finally, while our values are extremely important in our learning and decision-making, we often are not aware of our values at a conscious level unless we have to apply them to a particular social decision where values are in conflict or until we have other values with which to compare them. For example, many people claim they understood the values of their culture, government, education system, and so on much better after living in a foreign country. One could also quite cynically suggest that a reason for divorce is that one does not value being single until one is married. Such experiences would allow comparison in the same way that one can compare the color of his or her walls to those on a paint chart from a hardware store and, by so doing, discover much more clearly what the color of one's walls really are.

Sources of inquiry are numerous in social studies. They have traditionally included the social sciences like history, sociology, anthropology, economics, political science, and cultural geography. Such sources also include religious studies and philosophy. Our contention, in this paper, is that literature is a source of human inquiry that can be especially fruitful in a social studies classroom. Certainly, a "paint chart" for a social and personal value system can be provided through literature.

The Nature of Literature

One of the ways that we can show the nature of literature is to suggest what literature does. Literature, Kinneavy (1971) points out, provides us with a view of life through art. Literature, like art, is media. Media are those things through which things are accomplished. Authors of literature, like advertisers and rock groups, use a medium that allows them to accomplish a particular purpose. The recognition that literature exists because someone wanted to accomplish a purpose underscores the existence of meaning from the moment of creation. In recognizing that literature is a medium, the notion of what reading is becomes clearer. Reading is a action on a particular medium -- literature, or literary discourse. And since it is absurd to act upon something that does not exist, reading is an act upon an already existing medium. Literature must come before reading. If not, reading in terms of reading literature would be impossible.

The author has created the medium of literary discourse, Kinneavy suggests, in order to portray a view of life through art. Whose life is this view of? This question could be thought of as both practical and philosophical because at the heart of literature is a transcendence of experience that is both close and far removed from the practical affairs or our regular, human understanding. Think of your favorite author. Does he know you? Have you met and talked? And, if you have, have your conversations led this person to write a particular piece of literary discourse and dedicate it just to you? If so, you may certainly say, like Elizabeth Barrett and Robert Browning, that this author wrote <u>just for you</u>. Few, if any of us, have had such power on influence with a particular author.

However, we have heard people say that a particular author wrote "just for me." What did they mean?

Certainly none of the great writers of antiquity wrote for any of those of us alive today. They never knew that we existed. Still, they have much to say tc us. We have discovered personal and individual meaning from reading Aeschylus, Euripides, and Homer. We continue to learn, and teach, using Aristotle's category systems. They wrote "for us" though they never met us, and we can understand them and can come to know them even though we never spoke to them -- we wouldn't even speak the same language. Literature, all discourse that is literary, has the potential power to rise above the temporal limits that esoteric living places upon us. Literature gives us a view of life that transcends time, death, language, and physique. Aeschylus can tell us, personally, about Greek life. Furthermore, we can understand him and use our gained understanding to some advantage, all in spite of the fact that Aeschylus is dust and he hasn't spoken for thousands of years. The transcendent nature of literature, while so common to be almost ignored, is so magnificently powerful that, when thought of, it allows us to participate in an almost miraculous communication. Thinking of literature as a medium useful for practicing reading skills, as an end in themselves, is tantamount to sacrilege.

Literature is far more than plot, characters, setting, genre, period, and so on as many of us dealt with it in school. As a number of students of language use (Britton, 1970; Kinneavy, 1971; Halliday, 1973) point out, literary discourse is a particular kind of discourse that performs a particular kind of task for us, different from the tasks performed by

other types of discourse. In general, it provides us with a view of life - through the conventions of literary art.

More specifically, Britton (1970) says that literary discourse makes us, not participants in life, but spectators of it. Atwood (1972) says:

> "A piece of art, as well as being a creation to be enjoyed, can also be (as Germaine Warkentin suggests) a mirror. The reader looks at the mirror and sees not the writer but himself; and behind his own image in the foreground, a reflection of the world he lives in." (p.10)

In this light, the reader can be viewed not only as a person but also as a citizen. To illustrate this point Atwood refers to the list Stephen Dedalus wrote inside the cover of one of his school texts in Joyce's Portrait of the Artist as a Young Man.

> Stephen Dedalus
> Class of Elements
> Clongowes Wood College
> Sallins
> Corenty Kildare
> Ireland
> Europe
> The World
> The Universe

This list includes any level or scope of life that it is possible to read about. While the first line refers to the personal level and the last line or two refer to a universal level (the two levels at which we usually discuss literature), all the middle categories refer to levels that could be called social, cultural, regional, or national. While different literature may emphasize different levels, it usually includes all levels. Thus Faulkner's work deals with the personal and universal levels, but it also supplies us with a mirror in which we see aspects of the American

South. In a similar fashion the stories of John Cheaver provide us with insight to a suburban upper-middle class New England world.

Thus, when readers read literature, they seek meaning in their own lives. From the text (mirror) they learn about themselves (personal and universal levels) and the world they live in (regional, culture, national levels). This type of analysis indicates how similar the general outcomes of a literature program and a Social Studies program should be and begins to indicate to us how the two can be integrated.

Several more specific similarities exist between the nature of Social Studies and the nature of literature. One of the major ways that literature tells us about ourselves and the world in which we live is through the values reflected in it - values of the writer, of the writer's culture and nation. Literature always deals with a problem or issue. For example, Steinbeck's Grapes of Wrath deals with the problem of social injustice and a children's book such as E.B. White's Charlotte's Web deals with the issues of death and friendship. The problem or issue dealt with in the literature is viewed in a certain way by the author, i.e., the author makes a decision about it. This decision is made on the basis of what the author knows about the issue (information) and how the author feels about it (values). These values reflect the author as an individual, but also as an inhabitant of a region, a member of a cultural group, a citizen of a nation, and a member of the human race and thus holds up a mirror to us as human beings who belong to a particular culture and nation. This decision about an issue made by an author on the basis of his or her values is also called the theme of a story. For example, we can contrast the views (i.e., values) of Camus and Cervantes on life and death, the

views of Sartre and the Romantics on love, or the views of Anglo-Saxon and native North American cultures on the relationship between man and nature.

Social Studies and literature have been explored, not as traditional subject matters, but as the growth of a person as a good citizen, what most of us would agree education should be about. As Polyani (1959) puts it:

> I have shown how our subsidiary awareness of our body is extended to include a stick, when we feel our way by means of the stick. To use language in speech, reading, and writing is to extend our bodily equipment and become intelligent human beings. We may say that when we learn to use language, or a probe, or a tool, and thus make ourselves aware of these things as we are of our bodies, we interiorize these things and make ourselves dwell in them. Such extensions of ourselves develop new faculties in us; our whole education operates in this way; as each of us interiorizes our cultural heritage, he grows into a person seeing the world and sees life in terms of this outlook. (p. 15)

Frye (cited in Dillon, 1980) links literature with citizenship when he says:

> It is primarily by means of our imagination that we participate in society. That sort of participation makes us concerned citizens and, since a democracy depends on concerned citizens, it follows that the education of the imagination ought to have a central priority in our schools ...
>
> If it [literature] is regarded in that sort of reduced light, then the whole conception of education has gone wrong from the beginning ... Until the absolute centrality of the literary operation in making a student an adult citizen is understood, I think that everything else has gone wrong.

While literature can be encountered orally (as when someone reads it aloud to us) or visually (as when a book is made into a movie), we

usually encounter it in print and must read it. As educators concerned primarily with developing students' reading ability, we must look finally at how reading fits into the perspective developed so far.

The Nature of Reading

To a large extent, reading has already been examined since it is just one mode in which the processes already described can take place. Research and theorizing over the past few decades have provided us with a general picture of the reading process.

(1) Like any natural language process, reading is a tool which we use to learn about ourselves and the world around us, to establish and maintain social relationships, to things done, and so on. Our purposes for reading influence how we make sense of what we read.

(2) What we comprehend depends on what we know. Only if we can relate something new to our existing understanding of the world, will it make sense. That is why all of us are unable to comprehend when we read about certain topics couched in certain language, e.g., income tax regulations for some, auto repair manuals for others.

(3) Our knowledge of the world and language causes us to expect much of what we will encounter in a passage (or in our daily lives, for that matter). That's why we can do clozure activities or predict what many of the newspaper stories will be about tomorrow morning.

(4) But where does looking at print fit in? Depending on how much background information we bring to reading a particular passage (which determines how much of the passage we can anticipate as we read through it), readers seem to use <u>just enough of the print</u> to confirm or revise their expectations. That's why we have to go very slowly and carefully through some passages (hard reading) and can breeze quickly through others (easy reading). That is also why the hard and easy passages aren't the same for everyone.

(5) Finally, we often gain additional <u>insight</u> about how we've made sense of a passage after the reading is finished if we discuss what we've read, encountered further information about it, and so on. For example, discussing a novel with a friend who has also read it can often clarify or adjust our comprehension of the author's message.

(See Smith (1978) for a more detailed explanation of the reading process.) In short, the "bottom line" in the reading process is the seeking of meaning or making sense and that meaning or sense is derived from much more than just the words on a page.

We have mutual acquaintance who claims to be the expert of the flashcard. When he said this, it was impossible to tell whether or not he was kidding; but, we believe he was serious. He wanted, he suggested, to have his niche in life, to have knowledge that no other person had, and to become the leader of flashcard research. Besides, he went on, somebody has to know all about them. He may, by this time, be an expert in flash cards. However, even if he is, he is not an expert in reading -- only one small

part of reading. He is not the master craftsman.

To be truthful, we do not know if there are really any reading experts. We admit that we are not experts and we doubt the ability of anyone to be a true reading expert. Being an expert in all aspects of reading is like being an expert in all areas of history, or religion, or philosophy. Reading is a broad area, much broader than most people realize. People should be suspicious of any person who claims expertise in the entire area.

Probably, people have a narrow conception of reading because we seem to speak of reading in a variety of ways, most of them very simplistic. For example, an encyclopedia will report the percentage of world literacy, that is how many people can read. A mother can tell at what age her child can read. Teachers often feel like failures if their students cannot read by the end of grade one. Notable literary critics like Kenneth Burke and W.H. Auden speak of reading Emerson or Pope. When a person says that he can read, we really do not know what he means. A similar analogy exists whenever we speak of any ability in generic terms even though there is a wide variance in the ableness of the individual to perform the task spoken about. Many examples come quickly to mind. What does it mean to be able to play hockey? Does it mean to know the rules and to have some basic ability move on skates and hit the puck with your stick? Even in pro hockey, there is a great variance of abilities among the players. There are few Wayne Gretzkys. However, all of the players in the National Hockey League can play hockey. We, the authors, play basketball, unless we are battered or broken, on the average of 2-3 times per week. We can, on a level, play basketball. However, we are not Juluis Erving or Karem Abdul

Jabbar. But, on occasion, we run down the court, catch a pass from a teammate, shoot, and make it. There are also a great variety of other areas that are nominally generic and yet where a great deal of variety of ableness occurs. A short list includes: play the piano, drive a car, sing, theorize about the physical universe, grow tomatoes, build a garage, or cook a meal. In short, reading should be thought of as a broad tool. Furthermore, people's ability to use this tool varies widely.

Most people, when they think of reading, think of a skill that enables them to understand, to some degree or another, written markings of the language that they commonly speak. Reading, from this view, allows people to reproduce sounds from symbols and, to a degree, understand surface meanings. We are speaking of literal translation ability. The question to be answered, from this view point, is "What does the word (or the group of words) mean?"

The ability to make literal translation of symbols is, certainly, one aspect of reading. But, reading is more than just this ability. As we have already stated, research and theorizing on the nature of reading and how reading is learned indicates that the reader, at all variances in ability, searches for personal meaning and uses whatever background information he possesses to find this meaning. The reader, in other words, already possesses meaning, the meaning of his life up to the point of his reading, and he uses this personal meaning to help him make sense of the symbols before him that he is reading. To say that readers use their background to understand symbolic, literary language is not to say that reading is a behavioristic activity. The underlying assumption of behaviorism is that the agent (person) upon which the stimulus works has no choice but to respond except in certain ways. Such is not the case in reading.

When reading, a person chooses, in a more conscious way, those aspects of his personal life that he will let help structure the meanings of the reading experience. Depending upon the reason for reading, the reader can draw upon certain aspects of his background to make meaning from the interaction between himself/herself and the written text. The focus on the interaction between reader and text is important because without such interaction there could be no transfer of meaning.

Meaning already exists in the writing, because the written word was written by an author who had meaning. Meaning already exists in the reader because the reader has learned a great variety of things since his/her birth. The author contains meaning - the reader contains meaning. The meeting of two meaning makers over a literature produces changes in both, the author's text and the reader's growth.

What's Wrong With Present Reading Instruction?

In one sense, the intention of this paper is to discuss reading in ways that reading has not been discussed before: Reading, we believe, has been stripped of power by people who in their definitions and in their work think much too narrowly. These people would have us believe that reading is a list of skills dealing with word attacks and letter sounds. Such a definition of reading, because it is too narrow, is crippling to readers. It cripples those of us who read because it limits how we use reading as a tool for human inquiry. It narrows us, as humans, because it denies us the opportunity to communicate with a wide variety of other humans, those who write.

Reading is, and should be thought of, as a human activity. Even if we think of reading as only a textual activity that activity is in both

the first and the last instances human. Someone wrote the text. This statement is simple, almost banal, but crucial to our understanding of reading. It is quite different than the zen-like puzzle "If a tree falls in the forest and no one is there to hear it, does it make a sound?" In this puzzle, no one caused the tree to fall; but, in the first instance, the author (a human) CREATED the text. The author created meaning.

This is no simple task, the creation of meaning, and it is crucial to our understanding of reading. From this point, it follows that the text, from its original conception, has always contained meaning, even from the author's first thought. The falling of the tree in the forest does not, necessarily, contain meaning. In order for this meaning to naturally occur, we must rewrite the puzzle to say "If a tree is cut down by a person in a forest and no one is around to hear it, does it make a sound?" The statement is ludicrous, prima facie, because the person who cut down the tree was naturally there. In reading a text, like in cutting down a tree, the author was, in the first instance, there.

Because the author was there, the text has meaning. The reader comes to a text which contains a meaningful essence, not a sterility. The reader, therefore, if he is to interpret this text, cannot simply dismiss the author. If the reader did, there simply would not be a fidelity. And in reading, like in music, the higher the fidelity the clearer the transfer of meaning. The reader's task if he is to understand the text is to, in part, come to understand the author. All this has been said before in other ways. K. Goodman and F. Smith have talked about this interchange between author and reader on many occasions. The message is simple but the implications are enormous. In order for a reader to understand a text, the reader must

come, at least in part, to an understanding of the author.

However, simply saying that the reader must come to understand the author's meaning, and that the better the fidelity of the understanding the better the interpretation, does not tell us about the whole of reading, even though most reading practice works on this notion. It is at this point that we say that the typical rhetoric about reading falls short of describing reading. Most reading experts stop here and spend their time focusing on the perfection of techniques aimed at helping readers become better prepared to interpret texts and authors. This help is not enough. Such a choice spends far too little time discussing what the reader does with the information after he knows the words. It is like teaching a child the difference between food and house plants but not telling the child that food is to eat. We have knowledge for no purpose. Much time in reading instruction is spent perfecting sounds, graphics, and even word comprehension; but, the activity has little purpose. To learn sounds, graphics, and words it to learn very little. It is an insipid literal pornography where pictures take the place of the real thing. It is not reading in its fullest sense. It is powerless.

If sounds and graphics were all there were to reading, there would be no literature. Literature is not a practice math problem. Authors did not write so that school children could practice sounds. Authors wrote because they wanted to say something, because they held a meaning and either wanted to validate this experience for themselves or wanted to share it with others. Good literature is good literature for a variety of reasons, but only seldom do these reasons have to do with the narrow perceptual experiences of sounds and grahpics. Good literature (that

literature which makes contributions to people's lives) is good literature because it inspires our humanity at both the most basic level and the highest level. When we read such writing, we reach intellectual and spiritual highs in our personal life experiences. We can become stimulated to think novel thoughts, we can become inspired to create new ideas, we can be moved in our souls to peaks (and valleys) where we have never been before. We relax the armour of our person, on our own terms, and we communicate with another human being, in various levels of communication, often from posterity. In fiction, we often communicate generally with characters that the author has created out of some feeling that the author has had. Even non-fiction, if characters are involved (biography-auto-biography), offers us this unique opportunity for personal interaction. But the basic point is simple, when we read we interact. Good literature allows us, even at times forces us, to interact.

What is the interplay between reading and literature? Those who treat reading as a skills exercise, almost a cosmology of skills, that must be learned prior to "correct" reading are often guilty of making literature the slave of reading. Because reading is done in a certain way, then literature must also be done in a certain way. Generally, this skills approach to reading causes the act of reading to dominate the thoughts of literature. Literature (inquiry) becomes less important as reading (tool making) becomes more important. Such a view supports the empiricist who only believes in the truth of immanent response to stimulus. To the empiricist, the importance of literature lies in the importance of the act of reading - the sights, the sounds, the eye movements. Those things that constitute the act, what we call later in this paper the lower

end of reading, can more easily be measured. And, because the empirical tradition posits much merit in measurement, what can be measured becomes important. The logic of the argument is contained in the sylogism:

The reading act is an experience that can be measured

Those experiences which can be measured are important for helping us understand the world

Therefore, the part of reading that can be measured is important to help us understand the world

However, there is another premise that, we believe, suggests the better relationship between reaching and literature. We suggest that the nature of reading instruction should not structure the ways that human beings come to deal with literature; we suggest, rather, that the purposes that one comes to dealing with literature should form the basis of reading instruction. The question of why one reads is more basic, and more important, than the question of how one reads.

Consider the ludicrous nature of the following story. At one very early point in the history of humans, a group of enterprising young cavemen got together and decided that they needed an activity that would take up that time when they suffered from insomnia. Maybe they had been gored by a wild pig that day or maybe they had eaten a bunch of bad roots for dinner. Nevertheless, they couldn't sleep and they wanted something to do. By and by, one of the young men said "Why don't we invent reading?" So they did. Then, after they had invented reading for

awhile, another of the young men said, "This is OK. But wouldn't it be better if we had something to read." To this, the group all agreed. So, after thinking for awhile, they decided to invent writing so they could have something to read. This worked well and, after some development, the young men had something fulfilling to do in their hours before sleep came.

The previous story is silly, but it represents the perverted way that reading instruction is taught in almost every school in North America. Reading instruction has become an end in itself. Literature, that human inquiry activity that is often inspirational, often passionate, and often deals directly with problems of humans as citizens, is used as a series of skill-testing questions suitable to test the appropriate reading skill. Imagine the New Testament, or any other book of religious and social significance, being used in a Grade six classroom for diphthong practice. This is not which came first the chicken or the egg question, this question is about the predominance of either reading or literature, because reading did not come first. Reading, in the skills sense, only exists as a tool useful for inquiry.

There are two distinct ways to approach the teaching of reading. The two ways center upon the nature of the fundamental questions that one who is committed to the teaching of reading asks. One reading approach centers upon the fundamental question "How do people read?". The second reading approach centers upon the fundamental question "Why do people read?". Other questions like when do people read, where do people read, and who do people read are either too trivial or are subsumed under these first two fundamental questions. The implications of holding one question more

fundamental than the other can be seen in how reading is taught.

Orthodox reading programs center upon the first fundamental question "How do people read?". The answer to such a fundamental question is relatively simple. People read, most often, by stringing together the meanings of linear sequences of words. Such an answer is not only simple and direct, it is also quite correct. Consequently, people who ask this fundamental question and who have influence over reading programs in the schools design reading programs that stress helping reading students learn to string word meanings more quickly, more efficiently, with greater accuracy, and on increasingly higher levels of difficulty. Given this fundamental question, such a curricular response has great fidelity.

This fundamental question is not unimportant. It is quite important for teachers of reading to help students come to understand word meanings with great accuracy, efficiency, and at increasingly higher levels of difficulty. In reading, this question cannot be avoided. Furthermore, it is the impossibility of avoiding this question that has probably been most responsible for making most reading programs responsive to the first fundamental question "How do people read?". The problem is that this is the wrong fundamental question upon which to base the development of a reading program. It is the easiest, but it is wrong. It is wrong to the extent that such reading programs fail to consider the second fundamental question "Why do people read?".

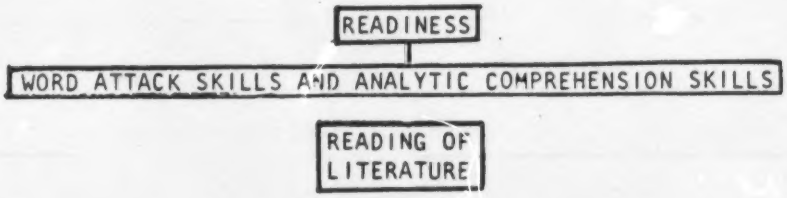
What is the goal of reading? Why do people read? The first question "How do people read?" avoids these questions. It is as though the questions were basically unimportant. Reading is the sacred cow of education. Grade one teachers even measure their success or their failure on whether

or not their students learn how to read. The goal of reading is to be able to read, according to the first fundamental question. However, alligence to the first fundamental question can be avoidance of the second fundamental question. Such should not be the case. The first question should assume, consciously, the second. People do not read so that they can know words.

The second fundamental question is crucial to understanding reading "Why do people read?" Quite simply, people read so that they can inquire. They read so that they can gain information about something. To adherents of the first question, people would read so that they can gain information about words. Practice in the schools would suggest that words were the main source of inquiry. They are sounded out, they are looked up, and, in general, they are the object of attraction. They are the something that reading instruction is about. The implications of such a reading program are trivial. If the sole purpose of reading is only to know words, we might as well not learn to read.

Using Reading To Promote Inquiry

Reading practice in the schools is representative of the first fundamental question "How do people read?". One must only observe reading instruction to see what happens when a reading program is built from this question. In schools, there are essentially three steps in the orthodox reading model. These steps can be shown in the following diagram.



Most reading programs occupy much of a first grader's time in readiness activities. Students are given a multiplicity of tasks that include visual discrimination, sounds, shapes, etc. After this initial task, almost all the remainder of student's career in school is spent in the learning of word attack skills. Very little time, if any, is spent on other tasks. In the upper grades, students are then involved in the analytic reading of literature. In brief, this is the entire program developed by attention to the first fundamental question.

A reading program based upon the second fundamental question "Why do people read?" would look somewhat different when put into practice in the schools. By answering the question "People read so that they can inquire" we must then ask the question "Inquire about what?". The answer is "Inquire about something." In this answer, implicitly, lies the building blocks for inquiry. Still there would be need for readiness activities, since students must still come to perceive that there are differences between words. And, word attack skills are still important. However, they are no longer the main attraction of the reading curriculum. The attraction has now become inquiry.

A third category now exists. This category could be called, traditionally, hermeneutics. By hermeneutics we mean simply the interpretation of the text and the context in which the text was written. For example, we ask about Coleridge's work questions like "What did Coleridge mean when he wrote that...?" We can also ask questions like "What in the nature of Coleridge's personality or the times that he lived in led him to write as he did?" Hermeneutics attends to the understanding of what the author wrote and why he wrote it.

There is another kind of inquiry beyond the inquiry into text and the inquiry into context. This inquiry is the inquiry into personal meaning for the person reading the text. In other words, the question becomes "What does the text or the author have to say to me the reader?" This kind of inquiry takes into account the esoteric nature of the reader. Each reader has personal values and personal agendas.

The implications for our helping students develop their ability to make sense as they read seem to boil down to (1) providing opportunities for students to link their reading experiences with their lives and their worlds, rather than assuming that students are learning about the characters and events in a story, (2) fostering the construction of meaning by students rather than assuming that students simply "take" meaning from the page, and (3) providing for feedback or use of the meaning after reading rather than assuming that all comprehension occurs only while looking at the words on the page. As Moffett and Wagner (1976) state, "What is needed for good comprehension are strong motivation before reading and strong intellectual stimulation afterword..."

In regard to the reading of literature specifically, these implications mean, first, that literature should be read by theme (problem or issue) rather than by topic or genre. The daughter of one of us came home from elementary school recently and announced, "We're doing fables now." It seems to us that she and her classmates should have been "doing" literature on friendship, or jealousy, or divided loyalties, or other issues. Secondly, treatment of literature should bypass the literal level of comprehension and allow students to go below the literal surface level to analyze the meaning implied between the lines and to compare and contrast the values

embedded in the story with their own values. In other words, they need time to see themselves in the mirror. Finally, students should have opportunities to deal with the meaning gained from reading after the book is closed in order to extend, refine, and build meaning in common with other readers. This means engaging in discussions with others about the meaning, or message, of a passage; extending and transforming one's understanding of a passage through writing, art work, improvisational drama, and so on; and reflecting privately on how one's world compares to the world in the passage. As Wagner (1976) points out, "A reader who has discovered what words on a page [of literature] actually are - distilled human experience - has cracked the code forever." (p.186 - 187)

The information presented thus far indicates the great similarities that exist among Social Studies, literature, and reading - aspects of the curriculum that are often dealt with separately. Figure 2 summarizes those similarities and the next section deals with the question of making specific application in the classroom of these general ideas.

Instructional Application

We felt that we needed to transform the general guidelines already described into a more definite instructional model. Since the reading of literature is being used to explore social issues, it seemed that the work one of the authors had already done to devise an instructional model for dealing with social issues in the classroom would serve our purpose. (Sweeney and Parsons, 1975). That model is illustrated in Figure 3.

The model was developed as a tool to aid the development of students' decision-making. It is not meant to be followed rigidly as a recipe, but rather loosely as a guide. The arrows between parts 2, 3, 4, and 5 of

the model indicate that these parts may merge together and/or that a group may move back and forth among them a number of times. To use the model as intended, the teacher must value logic in discourse and the public communication of value decision-making. It is important to remember that the model is designed to help students discover, examine, and clarify their own values as they relate to real-life decisions which students face, not necessarily to learn values exposed by the teacher or the literature. Finally, is should be noted that the final step in the model - social action - may or may not occur. It should depend upon the student and the circumstances.

The model is best explained through its application to a particular issue and the use of particular literature to create an instructional plan. The issue of getting along with other children was chosen for a primary class. It was chosen as an important social issue for children at this stage of development and as an issue where values are in conflict. Parents and teachers usually advocate certain solutions based on certain values, while the culture of childhood often pressures children to act otherwise on the basis of a different set of values. This issue was also chosen since it serves as a base for an important aspect of citizenship in a democratic community.

Issue - getting along with other children (brothers and sisters, friends, classmates).

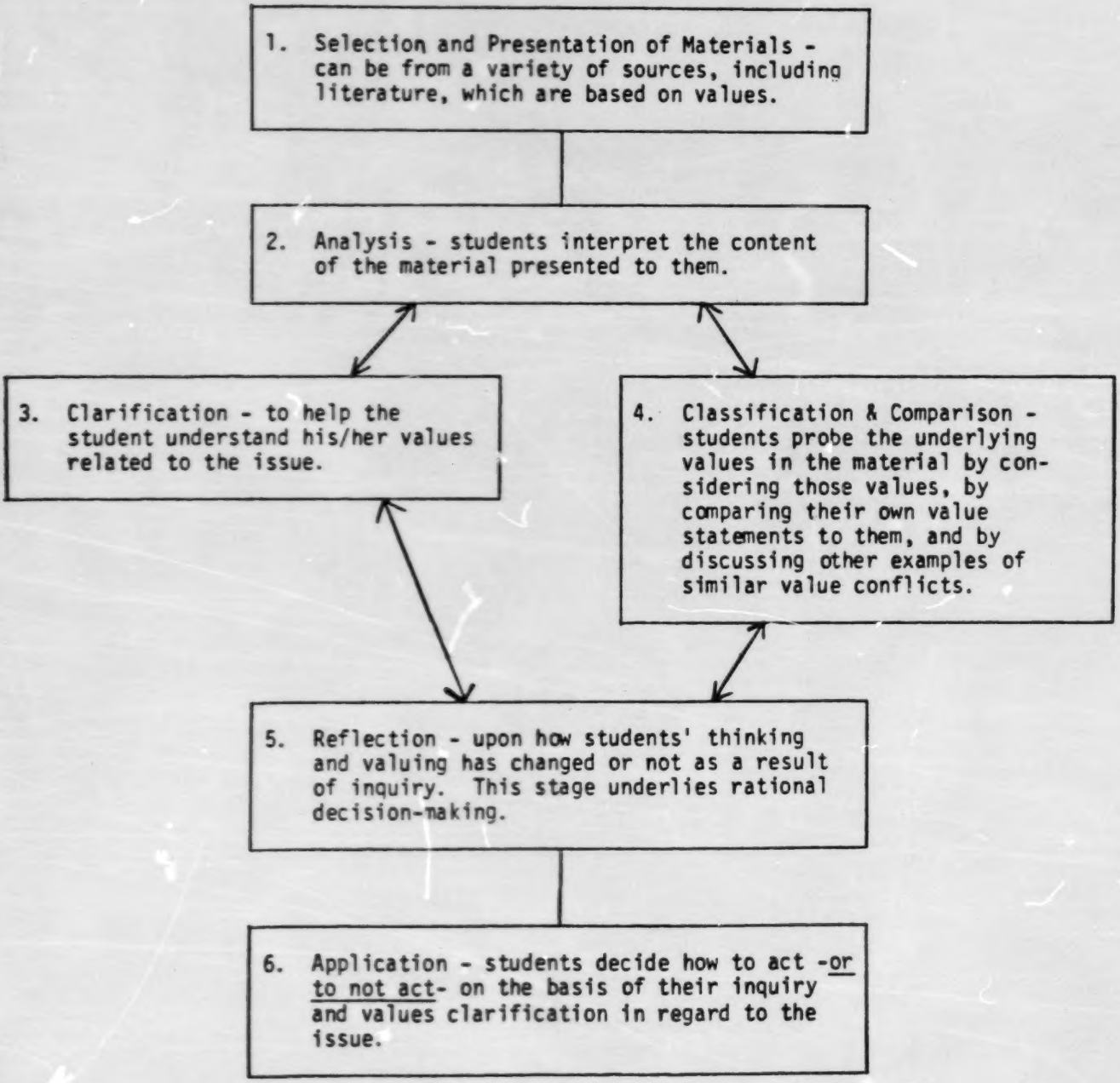
1. Selection and Presentation of Materials. These could be Social Studies materials, newspaper articles, etc., but could particularly be children's literature whose theme is that issue, which would be appropriate for reading aloud to children or for independent reading by them, and whose themes offer different perspectives on the issue.

Figure 2

	SOCIAL STUDIES (area)	LITERATURE (material)	READING (mode)
1. A purposeful search for meaning (answer to question, solution to problem, decision, etc.) . . .	Literature is a fruitful content for helping an individual student		
2. in which each individual draws upon the total resources of his background (experiential and linguistic) . . .	come to understand his life more fully		
3. and samples those aspects of it which are necessary . . .	by showing him that areas of conflict within his own life		
4. for the individual to construct or make meaning for himself from the new data encountered . . .	are areas of conflict that he shares with other humans,		
5. in an inductive, trial-and-error process actively structured by the learner.	and that other humans have resolved these conflicts,		
6. If the above happens, the individual discovers or learns something about himself and the world around him.	for better or for worse, within their own lives.		

Sweeney, Parsons Social Issues Model Figure 3

ISSUE - can come from many possible sources, should be of direct relevance to students, values must be in conflict.


1. Selection and Presentation of Materials - can be from a variety of sources, including literature, which are based on values.
2. Analysis - students interpret the content of the material presented to them.
3. Clarification - to help the student understand his/her values related to the issue.
4. Classification & Comparison - students probe the underlying values in the material by considering those values, by comparing their own value statements to them, and by discussing other examples of similar value conflicts.
5. Reflection - upon how students' thinking and valuing has changed or not as a result of inquiry. This stage underlies rational decision-making.
6. Application - students decide how to act -or to not act- on the basis of their inquiry and values clarification in regard to the issue.

from Jo A. Cutler Sweeney and James B. Parsons, "Teacher Preparation and Models for Teaching Controversial Social Issues," in Raymond H. Muessig (Ed.) Controversial Issues in the Social Studies: A Contemporary Perspective, 45th Annual Yearbook (Washington, D.C.: National Council for the Social Studies, 1975).

Possible books might include the following:

Lovable Lyle by Bernard Waber. When Lyle discovers he has an unknown enemy, he tries to solve his problem by being even nicer to everyone else. His value seems to be that good overcomes evil.

Best Friends for Frances by Russell Hoban. When Frances is rejected by boy playmates because she is a girl, she turns the tables on one of them by rejecting him from a pleasant activity because he is a boy. She seems to feel that a dose of one's own medicine will cure evil.

Sunday Morning by Judith Viorst. Two boys wake up early on a Sunday morning and try to play quietly while their parents sleep in. They settle their problems by trade-offs and compromises.

Blackboard Bear by Martha Alexander. A little boy rejected by older playmates gains revenge vicariously through the creation of an imaginary bear. His revenge has an "eye for an eye" focus.

Benjamin and Tulip by Rosemary Wells. A girl expresses her dislike for a boy by fighting with him (and actually never solve their problem on their own.) This girl seems to hold the value that "might is right."

2. Analysis. This step would have to be done for each book. A set of questions for one of the books might be;

   What was Frances' problem?
   How did it happen?
   What did she try to do about it?
   Why do you think she did it?
   How well did it work?

3. Clarification. Students could agree or disagree with values statements and discuss their reasons.

   e.g. Smaller kids have to go along with big kids. If you're made fun of at school, you should tell the teacher.

Students could engage in improvisational drama of a scene from one of the stories or of a similar situation. In such situations, students act not only like the characters but also like themselves. Follow-up discussion can often clarify why students acted as they did in the drama. Students could write a story on the theme. By doing so, their own values may be reflected in their story.

4. Classification and Comparison. Students could engage in a discussion centered around the following types of questions:

Which characters are like each other in the ways they act? Why?

or

What are the different problems we've seen?
What are the different reasons for the problems?
What are the different solutions for the problems?
What do these problems have in common?
(What is the underlying theme?)
How is this theme like those we face in our real-life world?

Additions could be made to such a list from personal experience and from other sources, such as TV, other literature, parental or teacher advice, and so on. Students could also try to devise new solutions.

5. Reflections. Some of the same activities done in stage 3 could be done again.

Students could discuss or write the implications of a possible decision. For example,

Do you think that solution will work very well?
Which of the characters that we've read about are you most like? Why?
What would have happened if you had used it recently? (If you have behaved like Frances recently?)
How would you have felt afterward?
What would your friends think of you?
What if the person who shares the problem doesn't like your solution?

Should a whole class (or family or group of friends) agree to try one solution?

6. Application. Students may make no personal decisions about their real-life problem of getting along with others.

Students may make decisions and try to apply it to their personal lives. Any monitoring of behavior and thinking or follow-up could be personal on the part of each individual student or more public, perhaps as part of the class' continuing investigation of the issue.

Other social issues and literature appropriate to different interests and age levels can be dealt with in a similar way through the model. Many Social Studies curriculum guides list social issues appropriate for various grade levels. Children's literature arranged by personal and social themes can be found in Virginia Reid (Ed.) Reading Ladders for Human Relations, 5th edition (1972).

Using individual copies of children's literature with a group also calls for changes in instructional procedures from the use of multiple copies of readers. Books could be read aloud to a group by the teacher or by individual students. Copies of books can be passed from student to student in a small group for independent reading until all have read the same set of books. Individual students can read different books and then explain them to other students in the group.

NOTE: The discussion of the model on the previous page is not meant to be a step-by-step process using the exact ideas we express. This would be extremely boring for students. The examples given are suggestions only and represent the sorts of questions that teachers can ask and the general flow of the discussion.

Value Issues at the Secondary Level

While we gave examples of possible ways to use elementary-school literature to suggest that, even at an early age, students can use literature as an area of inquiry, our basic focus in this paper will be on the use of literature to develop value issues in the secondary social studies classroom. We believe that, essentially, the same basic value themes are present but that they, obviously, can be developed in a more sophisticated manner in the secondary classroom.

We define social studies as the study of human potential and human dilemma. Such a definition may not be common, but we believe that it contains the essense of what is the social studies. We also make a distinction, and it is no small distinction, between the social studies and history. We see history as the study of phenomena and social studies as the study of neumena. In more simple terms, the focus of history is the study of events or circumstances. The focus of social studies is the study of causes. Sometimes these causes are called values.

Such a distinction, as we have stated before, is not a small distinction and it is a distinction that has a long-standing tradition. Early man saw it as the difference between the visible world and the invisible world. Certainly, as science, for example, has revealed more of the invisible world we have come to make visible that which was once invisible. However, we continue to understand that much will remain invisible. History is the study of the visible. Social studies focuses more explicitly upon what is invisible (i.e. values, priorities, drives, natures, intentions).

One of us (Parsons) has spent much time in an attempt to construct a conceptual model that would illustrate the essential value themes . . .

that would subsume the range of dilemmas that all humans would face as they live interactive lives. The question underlying the search for this structure was "What are the essential conflicts that all humans would face during the course of their lives?" During this search and subsequent reading, which has gone on for several years, one of the pieces of literature read was Etzionni's THE ACTIVE SOCIETY.* After reading this book, the following three categories of human conflict were identified. These were the conflict between:

(1) Freedom and Control

(2) Tradition and Change

(3) Ethical and Rational

Freedom vs. Control

The issue of freedom vs. control is a common human issue. On a political level, the tension between the two can be seen in Canada as the question of how much the Federal Government should control the individual provinces. On a more personal level, the question of the use of subliminal advertising, the question of censorship, speed limits, and many everyday actions of an individual within a group, even to the point of

* As a note, Parsons has since read THE ACTIVE SOCIETY again looking for the source of the three sets of basic human dilemmas. They were not overtly present. Parsons also asked a student to read the book looking for them. The student could not find such a reference either. The categories did not exist before the reading of THE ACTIVE SOCIETY. They did, however, exist upon completion of the book. We use this example to further support our notion that reading is the interaction, and combined creation of meaning, between two people -- the reader and the writer. The result is a creative exchange, in this case the creation of these three categories. We owe the categories to Etzionni, even though he did not, apparently, create them.

table manners or passing gas, involve the question of the individual's freedom being limited, in some ways, by both the formal and the informal rules of societies or groups. On one hand, the individual longs to have freedom. On the other hand, there are ways in which the individual's freedom is controlled. In social studies, the conflict between freedom and control is a study of the tension between these two things.

Tradition vs. Change

Everywhere on earth, things change. There is a part of all humans that anticipates this change with great excitement and yet a part of all humans that wants to remain secure by retaining links to the stability of the past. Some people are fearful of changing jobs because they would rather have the security of something familiar even though a new job holds a potential promise of something new. The adage states that "a bird in the hand is worth two in the bush." Humans want to anticipate the future, yet they are afraid to desert the past.

When we, the authors of this paper, enrolled to complete Ph.D.'s we enrolled in a course of events that proceeded to change, and break down, the tradition of our backgrounds. As a result of our gaining Ph.D.'s and jobs at universities, we broke traditional patterns that had been established in our families. Neither of us were able to find jobs near our birthplace. Neither of us live in any proximity to our family -- families that have, more or less, remained stable in terms of location for many years. Neither of us would consider taking a blue-collar job simply to move back to our birthplace, yet we both have wives who express the desire to move closer to their family. Neither of us are citizens of

the country where we reside. We are not alienated, but we are personally experiencing the conflict of the values that we traditionally hold and the changes that we are faced with because we have made certain decisions about our lives.

On a more generalizable scale, questions of women's roles in society, the use of drugs, abortion, the role of religion, the effect of communications and transportation, etc. are questions that examine the tension between tradition and change. This theme is not unique to us, we believe, all humans face it in one way or another.

Ethical vs. Rational

The question of what is ethical vs. what is rational is the most evasive of the three kinds of value conflicts. To some extent the tension between these two ideas expresses the traditional tension between right and wrong, but the question is not simply that cut and dry. Certain behavior is traditionally legal although it may be viewed, in some circumstances and by some groups, as not ethical or moral. In fact, some political movements and economic ideologies come to a genesis as a result of the conflict between the ethical and the rational.

On a personal level, the province of Alberta and especially the city of Edmonton where we live has extremely high land costs and house prices. These prices are so high that a certain portion of the population is systematically denied ownership of land and houses. However, if a person drives fifty miles outside of Edmonton in any direction he becomes aware of at least three things: (1) The area has much land that lies idle; (2) there are relatively few people living around Edmonton; and (3) the

area surrounding Edmonton seems to contain many of the natural resources (i.e. lumber) that would make house building possible. Why do houses cost so much? The answer to this question has many facets; but, primarily, the reason is that the housing market will bear the prices. Because Alberta has an expanding economy and many financially able people now live in the province, the cost of a house has risen remarkably in the past number of years. In fact, house prices in some areas are more than five times what they were ten years ago. The increase in house prices is very rational. If people will buy houses at $100,000, they will be sold at $100,000. But the question can be asked, is that ethical? Many people think not. Furthermore, many people believe that in a country, like Canada, that has a relatively small population, an abundance of land, and many natural resources every resident should be able to live in a "place of his own." That traditional dream has spurred the growth of both the United States and Canada; it is part of our tradition. Is it right to deny that dream?

Other examples of the tension between the ethical and the rational can be seen in areas like medical care for the aged, interest rates at almost 20%, the wide gulf between the rich and the poor even in the most wealthy and democratic countries in the world, television advertising, and even in political campaigning. (We, as citizens, are generally cynical of the ability of political candidates to keep campaign promises, yet we seem to accept this cynacism almost as a part of the "game." Is it right for a president or a prime minister to say he will cut taxes and then not do it?) The tension between these two ideas is not trivial. It could be argued that the growth of Marxism is a result of Marx's seeing these basic conflicts as he viewed capitalism. His idea that imperialism is the last

stage of capitalism expresses this very tension.

The value of these three categories of human conflict, we believe, is that they aid teachers during the "Classification and Comparison" stage of the social issues model (see page 30). It is possible, and desirable, to treat literature in a thematic way at both the elementary and the secondary level. These three descriptions of categories of value issues are offered as the basis for these themes.

Previously, elementary-level literature has been discussed that dealt specifically with how conflicts are resolved and generally along the theme of freedom and control (how interpersonal interactions tend to control the freedom of the persons involved to act exclusively free or in simpler terms "Why might it be necessary for people to compromise their complete freedom?") At the secondary level, many examples of literature exist that can help the teacher develop the theme of freedom vs. control. Figure 4 shows a chart of possible pieces of literature that develop the theme of individual freedom vs. social responsibility (or the possible control felt from social responsibility.)

Again we offer the Sweeney & Parsons Social Issue Model as a possible procedure to organize classroom activity when treating this literature. Essentially, the model calls for (1) the teacher (or students) to select the material, (2) the literature to be read in an appropriate way, (3) the teacher to organize questions to help students understand the content of the literature (a hermeneutic of the literature), (4) the teacher to help the students change the focus of the inquiry from an analysis of what the literature says at face value and how the literature speaks to them personally,

FIGURE 4

INDIVIDUAL FREEDOM vs. SOCIAL RESPONSIBILITY

author	title of literature	time period	general content
Sophocles	Antigone	The "Classical World"	Antigone is caught between two sets of duties, one to the state and one to her family. Antigone shows that societal values cannot be fixed without conflict of other claims on a person's loyalty.
Virgil	Aeneid	The "Classical World"	Rome's founder searches for his glorious destiny. The love story between Dido and Aeneas exemplifies the Virgilian concept that man has a greater loyalty than that towards his lover. His duty is to the state.
Chaucer	Canterbury Tales: Prologue	The "Medieval Period"	Chaucer's Prologue portrays people from the middle range of society. Chaucer speaks of man as a social being. His characters attempt to manipulate but, Chaucer shows, human nature is changeless in its essence and the concerns of man in society remain fairly constant.
Marlowe	Dr. Faustus	The Renaissance	Faustus sells his soul to the Devil for 24 years of unlimited power. Faustus' human nature is failable because he can't use his power in a constructive way. Tension exists between the medieval concept that man's life should anticipate the eternal and the renaissance concept that man is unique and important
Shakespeare	King Lear	The Renaissance	Lear, as a king, is secure in his position in society but abrogates his position and seeks a new relationship with society. This play demonstrates that position in society is not enough to ensure happiness or contentment.

Note: While examples that show value conflicts are numerous, this section show only a brief set of examples that show only one type of value conflict. We wish to thank Mrs. Sheila Berry for her help with this area.

author	title of literature	time period	general content
Pope	"Essay on Man"	18th Century	Pope talks about "perfectable" man -- a man who is able to organize society through use of rational processes. Rational man is driven by cooperation between his self-love and societal love to create a perfect society.
Swift	Guliver's Travels	18th Century	Guliver's Travels is a bitter satire on the nature of man. The fourth book describes what could happen if man's animal and rational natures were divorced, for example. Man, Swift states, would lose his humanity.
Wordsworth	"Tintern Abbey"	Romantic Period	Wordsworth portrays man as an organic whole who was a part of an organic natural world. Man gets his strength from the natural world and enjoys pleasure as he interacts with his natural world and society.
Byron	"Darkness"	Romantic Period	Byron stereotypes the romantic poet. He shows the destructive nature of man and society.
Matthew Arnold	Culture and Anarchy	19th Century	Arnold describes society as an entity that put too much faith in material progress. Culture, by offering "right reason", offers the only cure for the ills of society. The development of the whole man, intimately connected to his neighbor, is the only way to positively affect society.
John Stewart Mill	On Liberty	19th Century	Politics is not exact, Mill states. People have the right to a reasonable liberty within society.
T. S. Elliot	"The Love Song of J. Alfred Prufrock"	20th Century	Elliot carries on the 19th Century theme of the alienation of man. Man is lonely and isolates himself from communion with society.
D. H. Lawrence	The Rainbow	20th Century	Lawrence traces the history of a family where family ties are eroded by the effects of modern society. Man, as in Elliot's work, is alienated from society.

(5) the teacher to help the student realize that there exists a theme in the literature that can be compared to not only other literature but to other value conflicts in general and that these particular human value conflicts can be compared and contrasted, (6) that students can think reflectively about an issue and come to make thoughtful decisions about the issue in conflict, and (7) that students can choose to apply or to not apply the decision made in their personal lives and their social interactions.

Literature is a powerful focus for social inquiry. Reading is a tool useful for opening up that focus. Social studies is an area where inquiry into human potential and into human conflict is a fundamental order of business. Our attempt in this paper has been to help teachers see more clearly the fruitfulness of reading literature as social inquiry.

Summary

Using literature for values clarification in Social Studies can accomplish several ends. It should provide an open-ended device for looking at social controversy, allow students to deal with literature on a personal and human level, integrate various school disciplines or subject matters, and aid the development of students' comprehension of the literature they read. Most importantly, however, it should help students grow as persons, by helping them find out who they are, who their social community is, and how they fit into it.

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